

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

Love one human being with warmth and purity, and thou wilt love the world.

If we have a single eye to the glory of God, and consecrate all our powers to Him, we need not fear what men can do unto us.

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—*Henry.*

Man carries under his hat a private theatre, wherein a greater drama is acted than is ever performed on the mimic stage, beginning and ending in eternity.—*Carlyle.*

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—*T. P. Aldrich*

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—*John Ruskin.*

Some men waste much time in longing for a return of their former years. Such a course is not wise. Nothing can bring back the days that have gone. To a good man, moreover, the best things are always ahead; for, no matter what difficulties may beset him, and what burdens may press him down, he finds that his life broadens and deepens as he goes forward. And, as he nears the end of his earthly journey, he catches entrancing glimpses of the life beyond, and feels his heart swell at the prospect.—*Advocate.*

Gen Booth, of the Salvation Army, has under his control at the end of twenty-seven years' effort 11,113 officers, 32 weekly papers, and 6 monthly magazines, with an annual circulation of 47,600,000, 86 garisons, 25 homes of rest for disabled officers, 43 rescue homes, 72 slum corps. He challenges inquiry to decide: 1. Whether he has derived any personal benefit from the pecuniary resources committed to his charge. 2. Whether his accounts have been kept in a fair and business like manner. 3. Whether the moneys he has received have been expended on the lines laid down in "Darkest England," and with a reasonable prospect of success.—*Ex.*

Wednesday, September 21, was a serious day for the railroads. Near Topeka, Kansas, a train on the A. T. and Santa Fe Road was wrecked by train-robbers who, by derailing the train, sought to possess themselves

of an even million dollars in gold which were being transported from Mexico to New York. The engineer, fireman and two express clerks were instantly killed, a number of passengers were injured and the wreck was so complete as to bury the remains of the express car so deep beneath the debris of the ruined train that several hours' hard work, by experienced men, were required to extricate the boxes of treasure. The robbers were thus completely foiled by the thoroughness with which their work was done. At latest advices posses were in close pursuit of the miscreants. On the same day a terrific collision between two trains took place on the Pittsburg, Fort Wayne and Chicago Road near Shreve, Ohio. One was a passenger the other a belated freight. The wreck took fire, and after the flames were extinguished 12 bodies, burned beyond recognition, were taken from the ruins. Seven collisions of less consequence and smaller damage to life and property took place in various parts of the country, and 11 trains ran off the tracks, with more or less injury to the property of the railroads. The singular periodicity of railroad and other accidents has often been noted, but it is rare that so remarkable an illustration is furnished as that of last Wednesday.—*Ex.*

Cure for Envy.

How many times this temptation to envy arises! How many a Christian has seen the wicked in great power, spreading himself like a green bay tree. How many a man, cast out, rejected, abused, maligned, and slandered, has heard the boast and seen the pride of men, and in his heart has murmured and complained.

But yet how vain and foolish are such complaints! A little while and everything is changed. A little while and the wealth and pride and splendor has passed; a little while, and "like a dream when one waketh," they are gone, they are brought into desolation in a moment.

How little cause we have for envy

if we can wait,—wait till wealth goes down in disaster; wait till pride falls into destruction; wait till health ends in sickness; wait till our mightiest adversaries are little heaps of dust and ashes in a mouldering grave.

A little while and the proudest and the richest and the strongest will be where none would envy them, where none would wish to take their places, while those who trust in God, live on, and rejoice in the peace and comfort and blessing of the Most High. And when the storm is over, and faith revives and confidence returns, then we can say with the Psalmist when reviewing our murmuring and repining, "So foolish was I, and ignorant; I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? There is none upon earth that I desire beside thee." Psalm lxxiii. *Selected.*

Woman's Sphere.

Four women were among the honorary pall-bearers at Mr. Whittier's funeral, viz.: Mrs. Mary B. Clutlin, Mrs. Elizabeth Stuart Phelps Ward, Miss Lucy Larcum and Mrs. Alice Freeman Palmer.

The New York School of Applied Design for Women has recently been opened in New York City, mainly through the efforts of Mrs. Dunlap Hopkins. The aim is to give women instruction that will enable them to earn their livelihood in designing carpets, wall paper, oil cloths, chintzes, etc. Ornamental designing may be included later.

The good tidings comes from across the waters that an accomplished young woman, a graduate of Girton College, has been chosen by the British women to go as white-ribbon missionary to India. She will be accompanied by a young woman helper and will remain in that country organizing the societies and developing the methods of the Woman's Christian Temperance Union.—*Ex.*

The Thoughtlessness of It.

BY REV. JAMES L. FOSTER.

"But they made light of it, and went their ways, one to his farm, and another to his merchandise:" Mat. 22:5.

Possibly no form of sin, is more common than thoughtlessness. It is seen, and its effects are felt, in kings' courts, in presidential palaces, in legislative halls, in executive chambers, in departments of government both state and nation, in business, in pleasures, in high-life, and in low-life!

It is everywhere! Thoughtlessness has been the curse of this nation; its scars will remain as long as the nation stands. Thoughtlessness is robbing heaven and peopling hell!

The church and the world is full of prodigal sons and daughters, simply because they will not think. When men and women truly think, they always improve their way, and reform their lives, and this, like the prodigal son, often brings conversion.

It was thoughtlessness that kept the specially invited guests from the marriage feast. And it is thoughtlessness that is keeping so many away from the marriage supper of the Lamb who was slain for sinners.

"But they made light of it, and went their ways, one to his farm, and another to his merchandise:" Jesus said that, "the kingdom of heaven is like unto a certain king, which made a marriage for his son."

I. It was a king who made the marriage feast. Character and position give weight to actions. The king made the feast and the king sent his servants to invite the guests; so you see the character and position of the one who invited; the invitation had weight, dignity, and influence; for the feast was given by the king and was for the king's son: yea more than all this, Jesus said that, 'the kingdom of heaven is like unto this king,' the invitation of heaven is like unto the one given by this king, and the feast of heaven is like unto the one at this marriage of the king's son?

Those who were invited to the feast made light of the invitation, and also of the feast: they did just as people are doing now.

The same kingdom of heaven of which Christ spoke is to-day, and there is a feast of good things all the time; the king keeps his servants, his ministers, in the field all the while giving invitations, but people are doing now as they did then, making light of the invitation, and some going to their farms, others to their merchandise, and yet others to the many vocations of life. All this is a result of thoughtlessness. And this thoughtlessness on the part of professors of religion, or, as we may call them, the invited guests, are a great weight against the progress of the church and is a great barrier against

sinners coming to Christ. For a deed is more valuable, and effective or offensive, by one than the same deed by another. This common principle is so evident that it is a great deal worse for a Christian to say a word, or to do an act than it is for a sinner to say or do the same thing: hence Christians should be exceedingly thoughtful; and they should live above suspicion and above reproach.

When Christians, in the slightest degree, make light of God's invitations, ridicule the work of His church, and live thoughtless lives, it makes it tenfold more difficult to persuade the ungodly to come to Christ. Had the invited guests gone in to the marriage feast, the house would have been filled and the supper eaten, but they did not go: So it is now, if Christians would accept the invitations of Christ, if they would do his bidding, God's house would be filled. His feast would be enjoyed, and the unbelievers would find an easy unobstructed way to Christ Jesus. Yes they were the invited guests who would not come! It always has a bad effect for Christians not to do their duty, not to live up to their privilege.

"And they made light of it, and went their ways, one to his farm, and another to his merchandise:" "The value of the invitation resides in the being and place of the one who makes it: and in this parable the king means God.

"Whatever, then, of an infinite worthfulness resides in the divine character—His purity, love, power; whatever of limitless dignity belongs to Him as Creator and as Sovereign, clothes His invitations with a corresponding majesty and merit." The invitations of God are of the highest and most holy character, and they come from the highest position, hence if accepted they elevate the human character as high as the divine, and join the mortal to those of immortality. By making light of it, etc., "the Jews i. e., the invited guests, pointed out their neglect of this salvation and showed their preferring secular enjoyments and employments to the kingdom of Christ."

In order that we may see the meaning of this parable and fully understand the teaching of this feast, I quote from the able commentator Dr. Clark, says he:

1. "That man was made at first in union with God.

2. That sin entered, and separated between God and man.

3. That as there can be no holiness but in union with God, and no heaven without holiness, therefore he provided a way to reconcile and reunite man to himself.

4. This was effected by Christ's

uniting himself to human nature, and giving his spirit to those who believe.

5. That as the marriage union is the closest, the most intimate, solemn, and excellent, of all the connections formed among mortals, and that they who are then united in the Lord are one flesh; so, that mystical union which is formed between God and the soul through Jesus Christ, by the eternal spirit, is the closest, most intimate, solemn, and excellent, that can be conceived; for he who is thus joined unto the Lord is one spirit.

6. This contract is made freely: no man can be forced to it, for it is a union of will to will, heart to heart; and is by willing and consenting, that we come unto God through his Son.

7. That if this marriage does not take place here, and eternal separation from God, and from the glory of his power, shall be the fearful consequence.

8. That there are three states in which men run the risk of living without God, and losing their souls. That of a soft, idle, voluptuous life.

9. That of a man wholly taken up with agricultural or commercial employments, in which the love of riches, and application to the means of acquiring them, generally stifle all thoughts of salvation. One went to his own field, and another to his traffic.

That of a man who is openly unjust, violent, and outrageously wicked, who is a sinner by profession, and not only neglects salvation, but injuriously treats all those who bring him the gospel of reconciliation."

He who fails to accept the teaching of this parable is thoughtless in the extreme, and endangers his body to destruction, and his soul to everlasting punishment.

In this the king means God. The Son means the Lord Jesus. And the marriage, Christ's incarnation or espousing human nature, by taking it into union with himself. The marriage feast is the economy of the gospel, during which men are invited to take of the blessings purchased by, and consequent on the incarnation, and death of our blessed Lord.

"But they made light of it, and went their ways, one to his farm, and another to his merchandise:" Oh, the thoughtlessness of their rejection of this invitation! Here God invited you to come to the marriage feast—the union feast—wherein the Divine Son is married to the human: Come to the feast where the spiritual triumph over the human: Come to the feast while there is yet room: Come to the feast before the king is wroth and he sends forth his armies to destroy those who make light of the invitation! Come for all things

are now ready!! Come for—

II. The feast has been prepared. You should come because God came in the incarnation. This was the marriage of the divine with the human.

You should come because God has opened the way into His welcome by the atonement. Jesus paid all the debt.

You should come because God has scattered the doubt, which hung about the future life, by the resurrection.

You should come because God waits with divine help in the ministry of the Holy Ghost

"All this has been done; all this has been given. And the divine invitation to all men is, accept what God has done; come to the marriage."

Since God has done all this, why do men live unhappy lives? or why will they stay away from their loving Savior? Again the text gives the key note, and answers these questions. It is "the thoughtlessness of it."

But, as in the parable, men make light of the divine invitation:

By a thoughtless and flippant doubt about the thoughtfulness and reality of this feast, which God has prepared for them.

So sure as you are an intelligent being God holds you responsible for the life you are now living; and it is by that life you are to be judged: not by the life of another, but by your individual life!

God has prepared the feast, the sacrifice was slain on calvary, and has sent his ministers and his people to your own door with the invitation.

The reason the churches do not enjoy this invitation more, and the reason the world will not accept it, is because of the thoughtless doubt, as to the reality of this feast. But I tell you, my dear people, that God banished all necessary and real doubt about the feast, when Jesus rose from the dead; and if to-day you are doubting and hesitating, I say that all this doubt and delay is born of your prolific imagination, and is a shadow rather than a substance; however, shadows will often frighten people into hell! The secret of the whole thing is the thoughtlessness of your life.

Those invited guests did not think of the author of that feast, they did not think of that son's marriage, neither did they think of the inheritance which this invitation brought to them, in the king's estate. No it was their thoughtlessness which caused them to lose all, and to bring the frown of their king upon them!

"But they made light of it, and went their ways, one to his farm, and another to his merchandise:"

Under their thoughtless doubt men and women offer many excuses for not going to church, and for not doing church duties, and for not keeping church promises, a few of which Burdette in his characteristic way "shows up." "There are excuses and excuses, and explanations, and reasons and reasons for not going to church: So you are not going to church this morning? Ah yes: I see. 'The music is not good,' that's a pity: that's what you go to church for, to hear the music. And the less we pay the better music we demand. 'And the pews are not comfortable,' that's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do during the week, the more rest we clamor for on Sunday. The church is too far away: it is too far to walk, and you detest riding in a street car, and they are always crowded on Sunday.' That indeed is distressing: sometimes when I think how much farther away heaven is than the church and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

'And the sermon is so long, always.' All these things are to be regretted," says Burdette. And further still says, he: "I would regret them still more seriously, did I not know that you will often squeeze into a stuffed street car with a hundred others, breathing an incense of whiskey, beer, and tobacco, and hang on a strap by your eyelids for two miles, then paying fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game, or race, or act a scratch band will blow discordant thunder out of a dozen misfit horns right in your very ears, and you come home to talk the rest of the family into a state of aural paralysis about the "dasiest game or race you ever saw on that ground." "Ah you see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. If you don't think you ought to go, you wouldn't make any excuse for not going." "No man apologizes for doing right." I tell you dear Christians "there is more truth than poetry" in this quotation from Burdette. I know among my own people where the habit is true! The fundamental cause is the thoughtlessness in the living. There are many pleasures which are delightful and perfectly harmless; but when pleasures, fun and frolic, and even business, comes between man, and the discharge of his church

duties, and his obedience to the almighty God, then they become sinful, for they are primarily the cause of sin by omission! The church properly comes first: then business; then play. But to-day this divine order is reversed; play first, then business, and last, the church. This ought not to be: for says the Word, "Seek ye first the kingdom of God and His righteousness," and "Thou shalt have no other Gods before me." Oh brethren as long as we reverse the order of God, how can we expect his loving and prosperous hand?

"But they made light of it, and went their ways, one to his farm, and another to his merchandise." Men make light of the divine invitation by a thoughtless and complete submersion in the seen and temporal. "Salmasius, one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. 'Oh!' said he, 'I have lost a world of time—time the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles. Oh sirs,' said he addressing those about him, 'mind the world less and God more!'" When we neglect the privileges of the present moment, then we have lost time, and when we have lost time, we have lost God's second gift to man!

Will we again allow things seen and temporal to keep us from the house and worship of God? In the parable of the invited guests "One went to his farm, and another went to his merchandise." So it is to day—the conscience bids you come to the feast, duty tells you plainly to come to the place appointed for meeting, privilege hangs its everburning lamp at your door post and lights the path which you should come, the true old bell in the church steeple tells you of the hour of prayer, Jesus high above all else says "Come unto me!" yet like those of old one goes to his farm, and another to his merchandise, and another to his shop, and yet another to his office! Oh God forgive the thoughtlessness of this age?

Again men make light of the divine invitation.

By vague and thoughtless promises of future acceptance.

God never accepts any one in the future, it is always now.

Men never reform in the future, it is always now.

How often do we hear it said, "I am going to do better in the future." It would be a thousand times better to say, I am doing better now!

"Put not off for to-morrow the things you should do to-day."

One great truth, I would not have you forget, there were some in the parable who violently opposed. There

were some who thoughtlessly made light of the king's invitation. The awful fact is in both cases the result was the same, they were shut out from the marriage feast.

Oh the thoughtlessness of it!

I pray that those who hear me may never again make light of your king's invitation, by neglecting it.

Those who accept the invitation and come into the feast are made heirs with the Son of the glory of the Father, but those who stay out lose all!

"To be flippantly thoughtless about such great matters as the incarnation, the atonement, the resurrection, the Holy Spirit—is not such thoughtlessness, after all, but utmost sinfulness?"

"How shall we escape if we neglect so great salvation."

Christian Motherhood.

BY THEODORE L. CUYLER, D. D.

"His mother made him a little coat." There is a hometouch of nature in this "wee" passage from the second chapter of the Book of Samuel. Away back in those far-away lands and ages, there was a young wife whom the Lord blessed with an infant son, and her joy was overflowing. "For this child I prayed"—exclaimed the devout Hannah—"and the Lord hath given me my petition. Therefore I have lent him to the Lord, and as long as he liveth, he shall be lent to the Lord." This solemn vow of consecration was never broken. If all the good promises which Christian parents make to God when they present their children for baptism were as faithfully kept, then a very sacred rite would become—not a barren form, but a source of inestimable blessings.

Hannah placed her little son Samuel in the care of the High Priest Eli in the house of the Lord at Shiloh. "his mother made him a little coat," and brought it to him when she came to offer her annual sacrifices. What sort of a garment could the wee tunic or mantle have been? We do not know exactly; but we may believe that so sensible a mother did not degrade her only child into a doll. I wish I could say as much of thousands of Christian parents in these days who over load their children with costly finery. As if God did not make a child beautiful enough without being tortured with the tongs and screws of fashion and disfigured with extravagant upholsterings! This folly strikes through into the child's heart, poisoning it with pride and greed of admiration and vainglory. How can a child be taught humility and frugality and that best of all lessons *self-denial*, while its graceful form is smothered under the artificial trappings of fopperies and frivol-

ities? Self-indulgence is the besetting sin of the church in these days; and one of its seeds is planted early, when a child that has been nominally dedicated to God is degraded into an overdressed doll.

But this little coat which Hannah made for her only boy has a far deeper significance. In the Bible, clothing has a figurative meaning; Christianity is spoken of as a vesture, and believers are commanded to "put on Christ," so that whenever they are looked at, their godly character may be as visible as the garments they wear. In Heaven the saints are said to be clothed in white raiment, which has been washed to a celestial purity by atoning blood. It is not a mere pun to remind my readers that the word "habit" is used to signify both a bodily dress and also the disposition of the mind toward good or evil. Mothers clothe their children, in both senses of the word. They provide the raiment for their bodies, and, in no small degree, the habits for the mind and heart. God puts into your hands, oh ye mothers! unclothed infant form. You make for your children the "coats," of which no moth can eat or time deface—the *coats of character*! They are the mental and moral garments which your children are likely to wear through their whole lives. When you send your children away to school or college, you send with them and in them the family likeness. And the characters you are weaving for them—stitch by stitch every day—will outlast your lives, and may be worn by your children when they stand before the Judgment seat of Christ?

This coat-making for your offspring is inevitable and unavoidable. Your children will put on your ways and your habits in spite of you. Your character streams into them—through their eyes and through their ears every hour. What they see you do, they will do. What they hear from you will lodge in their memories, and come out in their conduct. How quick is a child's eye to observe, and how ready is a child's mind to receive indelible impressions! No photographic plate is more sensitive to the images which are painted on it. As Dr. Bushnell has happily said: "Every sentiment that looks into the little eyes, looks back out of the eyes, and plays in miniature on the countenance." A fright on a parent's face will frighten her child; a smile will kindle into a sunshine on the face which photographs the mother's.

The most effective part of education is really *atmospheric*. You mothers commonly create the earliest and the most influential atmosphere for your children's habits and hearts. The

unconscious influence, too, is the most abiding. You may honestly want boys and girls to be good, pure, truthful, unselfish, lovable—yes, you may sincerely desire them to be genuine Christians. Yet your daily influence may be most unconsciously working right into the opposite direction. Your needless irritations irritate them, and sour their dispositions. Your dissimulations make them tricky and deceitful. If your boy is hauled harshly or jerked into obedience, he will probably turn out a sully, obstinate, irritable chap—just what your rude impatience made him. If gossip and scandal make a large part of your table talk, then your children's teeth will be set on edge. If you give your son a dollar for the toyship and only a dime for a Christian contribution box, you thereby teach him self-indulgence is just ten times as important as charity. You may fancy that the play house is a safe school of morals and that the ball room is a safe school for refinement of manners; but if your daughters shall have learned quite *too many* things in those school, how will you like the apparel that you made for them? Remember that you are making the coat of character for your children. If you fashion it after a worldly pattern, then they may be poisoned with worldliness; but if you devoutly "seek first for them the kingdom of Christ and his righteousness," and if you draw them by the powerful traction of a lovable, winsome Christian example, then you may hope to see them arrayed in the "beauty of holiness."

Faithful, painstaking, prayerful Hannah! The little coat she made for her boy was the type of the character which he wore when he became the upright Judge of Israel. Timothy's little coat of piety outlasted his mother Eunice and his grandmother Lois. Susannah Wesley was more than the mother of John and Charles; she was the mother of Methodism, and her dead hand rings ten thousand church-bells in America every Sabbath. If all the ministers in our land were asked to name the most powerful influence which brought them to Christ, the vast majority of us all would trace our conversion back to maternal teachings and example. For one, I can honestly and gratefully say that my good mother's prayers and influence were worth to me more than all the wealth of all the Astors and the Rothschilds. The patient, loving hands that wove for us the "little coats" may have crumbled into dust, but the characters that faithful Christian motherhood produces, will live.

"When the sun grows cold,
"And the stars are old,
And the leaves of the Judgment-book unfold."

—Independent.

A Lady on Ideals.

We recently read an article in the *Evangelist*, under the heading—"Ideals of Young Womanhood." The article seemed to sum up all the qualities which go to the making up of the finest characters. The writer fails to see why these qualities should be confined to the "Ideals of Young Womanhood" alone. Why should there not be ideals with regard to young manhood as well? "To be gentle in speech and manner, full of love for home." Why is that not equally attractive in the true gentleman? Nearly all put strength with gentleness in some form. "All the firmness that does not exclude delicacy, and all the softness that does not imply weakness," qualities which are admirable in a man. One fault mentioned is "a lack of moral earnestness." Is not that equally common among young men, and if not, is it not because they feel they are a recognized force, have more part in the earnest business of life?

So far as a flashy dress goes, we see as much of it among men proportionately as their style of dress will allow of. Whence all the flashy jewelry adopted by men, as, for example, the conventional seal ring which is displayed by the average male biped in so awkward a manner, with so much apparent pride?

One writer mentions the lack of "glad earnestness" as a fault of women. What have they to be glad of? That the laws which they are to follow are all laid down to them by men? Other young men write in this strain: "The ideal young woman must be loving, helpful, and trusting; she must be able to soothe anxiety by her presence, charm and allay irritability by her sweetness of temper." "Kind, courteous, humble and affectionate to old and young, rich and poor, yet ambitious to right limits." One young man writes, and I think of all others he has set forth the Christian ideal: "Loving and kind, a Christian in heart and acts, a character based on Christ and his teachings," then follows this noble tribute, "My own mother has lived and proved this ideal for me." The best way to teach, let these young men remember, is by example. Another thinks, "Some young women are so weak and dependent that they incur the risk of becoming a living embodiment of the wicked proverb 'So good that they are good for nothing.'" We do not believe in the oak and vine theory ourselves.

One writer has said: "Young women will reach a high excellence of moral character only as they prepare themselves for life by self-discipline and culture." Another puts it down as a want of firm decision in charac-

ter and action," and adds, "The young ladies of our land have power to mould the lives of the young men. for good or for evil."

If they expect to be moulded on the oak and vine theory, that all the moulding is to be done by the vine, we do not quite agree with them there. Men, by their superior education and advantages of greater contract with the world, certainly possess the greater talents, and from them more will doubtless be required. We would like to see a similar work written upon "Young Men's Faults and Ideals." Among the faults of the average young man we might mention smoking, drinking, and profanity as perhaps the most common.—"From a Woman who also has Ideals," in *Evangelist*.

Is the Gospel a Failure.

"The king of Samoa has issued this order: 'No spirituous, vinous, or fermented wine, liquors, or intoxicating drink whatever shall be sold, given, or offered to be bought or bartered by any native Samoa or Pacific Islander resident in Samoa.'"

Is it true that our Nation, hallowed by so many sacred memories, bought with so much precious blood and under the focalized rays of the Sun of righteousness, shall, in the matter of prohibiting the drink curse, stand rebuked by a Pacific Islander? We should bow in deep humility before God and pledge ourselves to renewed efforts to banish the rum traffic from our land, and be as good as a heathen. Does not this Nation, whose drink for one year is 971,273,770 gallons of liquor, for which it wastes \$1,000,000,000 and sacrifices 100,000 precious lives stand rebuked? I would not affirm that the Gospel is powerless, or that heatbenism is to be preferred to Christianity, but it is very apparent that this Nation is bowing down to the old heathen god Bacchus. Shall it be that we who live in the throbbing tide of nineteenth century civilization, holding out an open Bible to the heathen, will fall so far short of the humble Samoans in rescuing the race from the curse of rum?

The fact is, we, as Americans, are idolatrous worshippers of the mighty dollar. Let us stop this idolatry, or strike from our dollar the hypocritical legend, "In God we Trust."

F. B. R. LPH.

Taylor, Ill.

At Sea—A Day and two Nights.

This is all it was for when we awoke this morning and looked out we caught a glimpse of land and we were glad to see it. Although we have yet a half day's sailing at sea

still we will be in sight of land all the while and this makes it seem a little more home-like to say the least of it. But this is the close of scene second. Scene first began at Norfolk Monday evening when we were told that "the magnificent Boston steamers were the smartest boats that floated in these waters and the Essex was one of the newest vessels on the line." Of course we felt encouraged at this and at 6 p. m. Prof. Moffitt and I, with some 50 or 75 other passengers went aboard with high hopes, elated spirits, mingled however with some apprehension as to what awaited us as it was near the Autumnal Equinox, when of course there is more or less of a gale at sea all the while. When, however, after an anxious waiting of some three and a half hours in which a smart bevy of men with trucks at rapid pace roll on tons after tons of freight, the mate at full voice yelled "Go about-a-bow, all clear a-aft" we knew that scene No. 1. had closed and the curtains fell. And may be the readers of this article would like my pen to fall now also. But to those who have been more fortunate and displayed greater prudence than Prof. Moffitt and I, in that they never spent 40 hours at sea, just give us permission to say, that if you don't want to feel like you haven't a friend in the world, never did have and never want to have them, our advice is never go from Norfolk to Boston by sea on any ship—I don't care how "smart" nor how "new" she is—especially if it is anywhere near the time of Equinox. The vessel is large enough as for that. She is one of 3,000 tons burden, some 300 feet long and 40 feet broad. It reminds one of several palaces, work shops, and ware houses and iron foundries all jammed together in which upheaval all the palacial decorations and apparatus handsomely arranged itself on the two upper floors and that of the ware houses and foundries on the three lower. But be it never so large and so handsome, people on board here have a terrible habit of running out on deck, leaning over the railings and feeding the fish with all they have eaten, seemingly, for the past several days and willing them all that will be needed for the next week or so. This habit is very contagious—and blessed is he or she who escapes—if there are any.

Another "failing" I observe at sea which is not common on land. They furnish you the most magnificent table you ever sat down to, but some how or other you don't feel hungry worth a cent, refuse everything that can be offered you and leave the table (provided you have been able to get to one) feeling like you never

have been hungry and never will be again and you don't see why people want to eat anything any how. It was quite a jolly party when we left Norfolk. There were on board some 30 young men members of the Brotherhood of St. Andrew on their way to Boston to attend the annual convention of the Brotherhood. This organization I learn is confined to the Episcopal church and is somewhat similar in organization to Y. M. C. A. though different in kind as to work. The first night upon leaving Norfolk services by these young men were held—at which all were invited. Yesterday however there were no services of a collective or multitudinous nature,—each one holding his own service when he could—mostly in bed I suppose judging the others from ours-lves. We did not come out much to make many inquiries. But I am not going to tell about our day yesterday any way. I know it was very long and some how or other I have a faint recollection that the sensations and experiences of the day were not of the most pleasant nature and I neither care to talk, think, nor write about it. So exit Sept. 27—even if my avoirdupois is not quite what it was.

We are now rounding Cape Cod and within a few hours we hope to be in Boston and thence to Cambridge. The scenery along here is beautiful, but I feel somewhat indisposed as to further notes just now and let me state that these lines have been written "under difficulties"—namely—on upper deck of the Essex in the sunshine flat on my back.

More anon,

J. O. ATKINSON.

Off Cape Cod, Sept. 28, 1892.

Our New Missionaries—The Farewell Meeting at Merom.

BY PRES'T. L. J. ALDRICH.

Sunday, September 18th, was a day of thrilling interest at Union Christian College. It was the day of farewell services in honor of our new missionaries to Japan. We had looked forward to the occasion; had planned for it. Yet little did we realize, in advance, what such an occasion really meant to us.

Prof. Woodworth has been identified so long and so closely with the college that we scarcely imagined the time could come when he must leave us. For nine successive years the chair of Latin and Physiology has felt the impulse of his steady hand, clear head, and sympathetic heart. Few teachers have ever achieved a truer success; few have gained a stronger hold of the interest and affection of their pupils. Generous, self-sacrificing, scholarly, Bro. Woodworth has been a true yoke-fellow in

the work. He will be greatly missed in the college and community. He goes not because the field here is uninviting and needy, for the work at Union Christian College was very dear to him as he has often said, but he goes because the Japan field is *more needy*; he goes because he feels God wants him there. It is on this ground alone that we have been willing to give him up. If our call is great, that across the sea is greater.

Mrs. Ida Woodworth has also been intimately connected with the college for several years. She has been a very earnest, successful student almost constantly since, as well as before, her marriage. She has nearly completed three distinct courses of study—the classics, theology, and art. In June, 1893, she will be entitled, if spared with good health, to her diploma in one or more of these courses. Though of a retiring disposition, Sister Woodworth is a woman of marked refinement; and her life and power will be felt in Japan by giving that people an illustration of a *Christian home* well kept.

Miss Tenn Penrod, the third member of the trio, is an older sister of Mrs. Woodworth. She has been for five years a strong character, especially in the Christian work of Merom and the college. Sister Penrod has also been a successful student, having, in addition to much of the collegiate work, nearly completed the Berean or theological course. A natural-born missionary, she has talked missions, studied missions, and carried on missionary work almost constantly for years. Her heart is in the Japan work, and she is, both by nature and study, admirably fitted for that work.

Much more might be truthfully added in praise of these consecrated servants who are so heroically leaving father and mother and sisters and brothers for Christ's sake. I have said enough, I trust, to indicate to our friends at a distance how hard it had been for us to give them up, so well prepared are they to do us good at home.

The farewell meeting last Sabbath morning and evening was very largely attended. The forenoon services were opened with prayer and appropriate music, followed by an able sermon by Secretary Bishop, of Dayton, Ohio. Space will not permit even a bare outline of Bro. Bishop's discourse, in which he clearly showed the duty and privilege of the followers of Christ, in that we are called to be his "witnesses in Jerusalem and Judea, and in the uttermost parts of the earth." Sister Bishop also assisted in the morning services.

The evening meeting was led by Prof. Woodworth, who seemed to rise to the occasion, presenting an appeal of great power. The audi-

ence responded by pledging about \$150 for foreign missions within a few minutes. This pledge is a substantial advance even upon the contribution of U. C. College last year. The students have taken a special interest in raising and contributing these funds, and the outlook is good for larger results in the future.

There was a thrill of interest in the evening meeting when the invitation for missionary volunteers was given, and two consecrated students, Bro. B. E. Morris and Sister Mattie Vandever, came promptly forward and publicly joined the "Student's Volunteer Mission Band," thus saying both by word and act, that they were "willing and desired, God permitting, to become foreign missionaries."

This re-enforcement is a great encouragement to the Band of Volunteers, so recently diminished by those who have gone from the home ranks to the front.

At the close of the evening services farewell words, on the part of those who remain, were spoken by President Aldrich, Prof. McHenry, Jennie Page, and others. An admirable letter, written by Dr. Thomas Holmes, was also read, in which farewell words were tenderly, beautifully expressed. The missionaries each responded in a touching yet hopeful manner. Each one expressed strong appreciation of home and native land, the ties of which seemed stronger as the time drew near to sever them.

Brief addresses were also made by Bro. and Sister Bishop, who were both a great blessing to us in the meeting.

In giving the parting hand the great audience, led by the college choir, sang "God be with you till we meet again." Never did this prayer seem more real or appropriate. Many tears were shed, and tender beyond description were the memories of that parting hour.

Early on Monday morning the last good-bys were said. The little prayer meeting at the home of Mr. and Mrs. Penrod, in Merom, that Sunday morning, can never be forgotten by those who were present. The aged mother, though in illhealth, was calm and resigned, though none but a mother can know what it takes to be resigned at such a time and under such circumstances. May God grant that the declining years of the aged parents may often be brightened in the future by messages from across the seas of souls born anew into the kingdom.

I trust we shall all follow our missionaries with our sympathy, prayers, and support, thus sharing, as best we may, the honor of bearing some part in saving Japan to Christ and the church. The work there and here

is *one work*. Our field is all a missionary field. We all need the missionary spirit in large measure. Let us try to be in this respect "such an one as Paul," remembering that we, too, are debtors to the barbarians and heathen. May the Christians move to the front with the motto: "We must evangelize the world in this generation."—*Herald*.

That Memorial Church.

Our denominational honor is involved. We are pledged to build it. The obligation is upon us—made for a solemn purpose—made under the eye of heaven. Not even a state would dare to repudiate its obligation. Our honor should be above that of the politician or of the time-serving statesman. Moreover, we need the church. It is a present and a pressing want. It would be even more to us than a bond of union, a token of reestablished fraternity. It would be to us a grand uplift in the key-city of the South. It would speak to the world of our non sectional unity, of our enterprise, our benevolence, our self-sacrificing spirit,—of the sincerity and utility of our own theory of universal brotherhood in Christ. There could be no brighter jewel in our crown than this crystallization of our theory into fact.

We hear it everywhere said that the Norfolk Memorial Church should be built. The wisdom of the quadrennial at Marion conceived and commended it. Such an edifice in Norfolk, standing in the stateliness and grace of completion, would be a most beautiful, substantial and enduring evidence of the sincerity and sacredness of the Marion reunion of the Christians North and South. The day of its dedication would be the gladdest day, the most meaning and momentous occasion, in our denominational history. When the convention at Marion passed favorably upon that Memorial Church, sealing its sincerity in prayer and song and handshaking, from the dust of Walter and Wellons and other sainted ones, could almost be heard the responsive and approving "Amen!"

Now shall we disown that sacred act? Shall we declare one thing in Convention and deny it out of Convention? I think not. My faith yet is that our pledge, written in heaven, will have its timely, fitting, honored fulfillment on earth. But bricks will not drop down like acorns from the oak, nor the temple spring up from the ground as a stately tree. No; but God will allow us the honor of planning, of giving, of building, and of consecrating to his blessed and holy service. Let us arise and build.

H. Y. RUSH.

West Milton, O.

Elon's Success.

It is so great as to be to its friends a happy surprise. God has answered prayer, inspired benevolence, and given true patience and perseverance to the friends of the college. A competent faculty have helped to give the college confidence at home and prestige abroad. But more is yet to be done. The college has a great mission, and must stand and do work for the world when we are gone. It must therefore be endowed. In present gifts and in legacies it should be remembered. The other day I asked a brother of my congregation if he had remembered our Elon College in his will. He answered, "I have not much to give, but Elon is not forgotten." So I say to all our brethren, don't forget your colleges. They will go on to use our benevolence, and will help to make noble men and women for the Lord's work when you and I have gone to reap whatever rewards may await us in heaven. Let us *all* do—not nothing, but something.

H. Y. RUSH.

What is a true Christian Life.

In the presentation of the Christian life there has often been the mistaken effort to consider its two sides separately. We have justly made prominent our fundamental doctrine of justification by faith in Jesus Christ. But we have at times laid too much stress on faith as a spiritual exercise, and not enough on the expression of that faith in a vigorous and constant obedience. We have forgotten to add that faith without works is dead. Attention is turned too much to states of feeling, and not enough to the expression of that feeling in the life. Christians, young and old, will let pass defects of character and conduct, wrong habits and wrong tastes, will fail to reach better methods of life, will overlook common duties in the home and in society and in business, content if they can have certain emotions and reach certain states of mind.

The effects of erecting this false emotional standard of the Christian life are many and varied. It will keep many from a conscious and confessed union with Christ. They do repent their sins and believe in Christ, but they are waiting until they meet this emotional test, and they are never satisfied that they have done so. Some have never "felt bad" enough, and some have not "felt happy" enough.

When Luther was once asked if he felt that his sins were forgiven, he replied, "No, I do not feel as though they are forgiven; but I know they are, for the Bible says so."

But this false emotional standard gives Christians a theory which in a vast majority of cases they do not realize. Hence they live under a weight of missapplied self-condemnation. It accounts for the mournful tone that pervades so much of Christian experience. Many Christians are condemning themselves not for failures in their duty or for defects of character or conduct, but for not having certain emotions.

But, even in the rare cases when the theory is nearly realized, the result is far from satisfactory. These emotional states come no nearer meeting the universal moral sense as to what is the divine command than they meet the requirements of Scripture for unqualified righteousness.

One of the most painful effects of erecting this emotional standard is an effusive and demonstrative good nature, which is accepted as the true spiritual life. It is not here required simply to feel "happy," but to feel "good" toward God and one's self and toward all mankind. It is an abounding and characterless amiability. Words which have ever been associated with deep and therefore rare spiritual experiences are used with painful freedom, and applied to experience most commonplace if not most inappropriate. The frequent and needless repetition of the Savior's human name; the inapplicable use of the phrases of a profound spiritual experience; the dragging of spiritual ideas into impossible associations, simply for the purpose of seeming familiar and fearless, pains and offends, as it ought, every reverent and worshipful spirit. This indiscriminating good nature but expresses itself in words of general favor and in the entire absence of any words of condemnation, and the language of truth is stolen with which to cover error. Why, wrong is never anything but wrong, and sin is always sin! Be gentleness itself to the repentant sinner. But covering sin with fair words will not destroy its sinfulness or avert its penalty. It cannot save the sinner from the stain of his sin, nor from the suffering which it must bring upon him. Such maudlin charity is wrong to the degree that it covers wrong. It becomes sin to just the extent that it blinds men's eyes to the fact of sin and encourages them to disregard its consequences, one of which should be the condemnation which all just men give it.

And this false charity leads most naturally to false views of God and of his government. It leaves no moral government; and, if there is a deeper depth to reach in nerveless, muscleless character, it is gained through such a conception of the Great Supreme and his moral government. When these persons become

the exponents of Christianity, Christianity is misrepresented. Earnest Christian living, where essential states of mind which result from knowledge of Christ and his truths are revealed in integrity and duty doing, this tells the story of what Christianity is and of what it will do for a man. "The Christian is the world's Bible." The world is instructed not by what the Christian says he thinks, not by what he says he feels, not by what he says he will do, but by what he *is*.

But when we turn to the other side of this twofold spirit, and urge alone the importance of righteous acts independent of the truth that all acts take their character from the spirit which prompts them, the disaster is more marked because it is easier to have root without branches than to have branches without root. The preacher of mere morality has little chance in competition with the ordinary attractions of worldliness. Human history shows this as well as the commonest philosophy. The only hopeful plan of reforming men's lives is to change their affections. An outward act which is not the expression of an inward affection is a powerless act, and when this act is some form of religious duty or worship it is either a formalism which is deadly to real piety, or it is hypocrisy which is deadly to true character.

But we have been sufficiently warned of the danger of dependence upon "works." We need only to see that the true spirit of Christian living is twofold, and that its two elements cannot be separated. Right living becomes Christian living only when it is the fruit of a Christian spirit. Religious acts become worship only as they are the truthful expression of a devout heart. And when these acts are continuous, and constitute a vigorous, cheerful, earnest life, we shall find therein all the elements of the profoundest Christian experience.

Let us realize that it is useless for one to profess more piety than he lives. Let us set for ourselves no less standard than our whole duty. We have not been redeemed by the most precious blood of Christ that we may think certain thoughts or feel certain feelings. It is that we may glorify him and elevate ourselves and extend his kingdom among men by doing his will. Loving obedience covers the divine requirement. Obedience without love, or that appearance of obedience which is formalism or hypocrisy, is worse than worthless. And love without obedience is impossible. These two are inseparably joined, and this obedient love, this loving obedience, is the whole duty of man. The very essence of Christian living is doing duty in face of disinclination. That which

is right is to be done at all cost; done because we live to please a higher being than ourselves; done all the more earnestly if thereby we beat down false tastes and wrong affections. It is when continued occasions occur for the exercise of divine gifts that desire for them can arise. Make prayer possible and earnest by work. Make your work holy by prayer. Go where duty calls; do what duty bids; follow where Christ is, whether your choice calls you or not. In the densest throng you will be able to touch the hem of his garment; and his peace, which comes not by wooing, but into lives of ceaseless service, shall fill your soul beyond your highest hopes.—*Rev. J. G. Johnson, in Young Men's Era.*

THE SUNDAY SCHOOL.

Lesson III.—Peter's Vision.

ACTS 10:1-20.

GOLDEN TEXT:—Of a truth I perceive that God is no respecter of persons. Acts 10:34.

INTRODUCTORY.

The old prejudice against the gentiles, which seems to have rooted very firmly in the hearts of the Jews, was not yet eradicated from the Apostles. Of course, the apostles held no malice toward other nations, but they still were tied to their own people and were loathe to leave them to go to the land of strangers. And on this account God saw fit to impress upon Peter one grand truth, a truth which gives the most perfect example of the impartiality now existing on the pages of history, namely; that God is no respecter of persons. This truth could not have found a lodgment in the heart of Peter in a more effectual way than it did through this vision. It opened up to Peter a grander field of work; gave to him a sublimer idea of the plan of salvation than he had hitherto known, and awakened within him a higher regard for all peoples in all lands, and impressed him with the idea of the universal brotherhood of man.

THE LESSON PROPER.

The Vision of the Centurion.

1. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band.

Caesarea was on the shore of the Mediterranean. It was a seaport town of considerable importance at that time. This "certain man" was a military man, and in the employ of the Roman government. Rome then was mistress of all the land and peoples in that part of the world.

2. A devout man and one that feared God with all his house which gave much alms to the people, and prayed to God always.

The man was an exception among

the gentiles. He was one of those noble souls who, in spite of their surroundings, seek after something higher and nobler than which the idolatrous masses of heathens attain to. He saw through the structure and grandeur of the world the signs of a mighty God who was the maker and preserver of it and him he sought to worship.

3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him Cornelius.

God uses various means to help men to him. God saw that Cornelius was trying to find the truth, and He helped him to find it. God always draws nigh to them who draw nigh to him. He never compels anyone to serve him, but when he sees that one desires to serve him, he helps that one on.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

The man recognized his visitor as a heavenly being. There was an appearance, and a bearing about the angel that is not seen about a man. God recognizes the good deeds done to others, as done unto him, "He that giveth to the poor, lendeth to the Lord."

5. And now send men to Joppa, and call for one Simon, whose surname is Peter.

The heavenly minister comes at the bidding of God from the courts above, to direct the centurion, to one who could reveal to him all the truth he desired to learn.

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: He shall tell thee what thou oughtest to do.

Joppa was about 30 miles from Cesarea. It was another seaport town. Great news was in store for the centurion. News of salvation through the blood of Jesus. Free salvation to him and his household and all others who would believe.

Messengers sent to Joppa.

7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

He selected his most faithful servants to perform the errand. It was a most important matter and required some one whom he could depend on.

8. And when he had declared all these things to them, he sent them to Joppa.

This doubtless filled the servants with curiosity. They felt that something wonderful must be on hand, to bring an angel down from heaven to visit their master. And very likely they wondered or surmised a great deal about the event.

Peter's Vision.

9. On the morrow, as they went on their journey, and drew nigh unto the

city, Peter went upon the house-top to pray about the sixth hour:

It seems to us a rather peculiar place for a man to go to pray, but it must have been a custom among the people at that time. Daniel went to his window which opened toward Jerusalem and prayed three times per day.

10. And he became very hungry, and would have eaten: but while they made ready he fell into a trance.

This state of being hungry was doubtless necessary for the reception of what followed. The falling into the trance was caused from the weak condition of the body and probably the slow circulation of the blood. It was all brought about by a divine arrangement.

11. And saw heaven opened, and a certain vessel descending unto him as it had been a great sheet, knit at the four corners, and let down to the earth:

12. Wherein were all manner of four-footed beasts, and creeping things, and fowls of the air.

These represented all the people of the earth. The Caucasian, the Mongolian and the Negro races.

13. And there came a voice to him, Rise, Peter; kill and eat.

Here is the test of Peter's feelings toward the gentiles. This command brings out Peter's real attitude, and shows to us that Peter then, even after he had accomplished such great things for the Master, did not comprehend the height, the depth, and the extent of the Christian religion.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

The unclean beast of which the Israelites were not to partake are enumerated in the Pentateuch, and the Jews even in the present day, adhere strictly to the law then given.

15. And the voice spake unto him again the second time. What God hath cleansed that call not thou common.

Peter had not thought about God's being able to make even unclean things clean. Yet see this fact demonstrated every day of our lives. Constantly are there souls being cleansed from their impurities, changed from the unclean to the clean.

16. This was done thrice: and the vessel was received up again into heaven.

There is something suggestive in that word "thrice." Thrice Peter denied his Lord and Master. Thrice Christ said unto him; "Simon, son of Jonas, lovest thou me?"

17. Now while Peter doubted in himself what this vision which he had seen should mean, behold three men which were sent from Cornelius had made an inquiry for Simon's house, and stood before the gate.

The vision was a puzzle to Peter. He knew not what it portended, and he was somewhat troubled over the matter. But the messengers at the gate were to make perfectly clear to him the meaning of it all.

18. And call, and ask whether Simon,

which was surnamed Peter, were lodged there.

The men were faithfully performing the work which their master gave them to perform.

19. While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee.

It is impossible for us to know how the Spirit communicated this intelligence to Peter. Possibly it was by arousing an intuitive feeling within his heart.

20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Peter was to put implicit trust in God, and to do as directed. Probably after receiving these instructions, he began to realize the import of the vision, and the great truth which it was intended to impress began to dawn upon him.

HERBERT. SCHOLZ.

FROM PASTORS AND FIELD.

Holland Items.

Last Saturday and Sunday was quarterly and communion meeting with Holland Christian church; and notwithstanding the clouds were threatening in the morning on Sunday and quite a storm passed over about church time, the congregation was so large some extra seats had to be placed in the aisles. Bro Demorest's subject was the crucifixion of Christ, and although he treated it a little different from what I had heard it before, all were pleased with the discourse. A large number joined us in the celebration of the sacrament, and the services were solemn and pleasant. One gentleman was received to fellowship on Saturday and three ladies and one gentleman on Sunday. One lady received the ordinance of baptism by pouring and another desires to receive it by immersion, and we have appointed next 4th Sunday evening to administer the ordinance at Holland's mill. Several others are expected to unite with the church soon, and, and others may be baptized. All those admitted to fellowship, had been previously baptized, but two.

We are happy to state, that we believe great good will grow out of our prayer meeting. I never have seen such interest manifested. Our church was two thirds full at night; and there must have been at least 150 persons present—some coming from a distance. Bro. Demorest led the services with a good talk, and many followed in prayer, exhortation and song service. Several testified for Christ, who had not spoken before.

We would not forget to mention our missionary meeting Sunday

evening. Our society is prosperous, our collection was between seven and eight dollars that day, and we are happy to say, all our assessments will be ready by our annual conference.

R. H. HOLLAND.

The people at Mt. Carmel are carrying on a protracted prayer meeting. Eleven conversions up to Friday night.

Bro. Wellons and I closed the meeting at Pope's Chapel Friday evening. It was a good meeting in some respects.

I reached Oak Level Saturday in time to preach the funeral of the infant child of Junius and Mattie Pearce, which died Friday night, Sept 30, 1892. May the Lord bless the parents in their affliction. The brethren at Oak Level has had a protracted prayer meeting with two penitents at the altar. We received four members into the church at this place Sunday morning and then preached a sermon in memory of Roser. M. Shadrick; thence ten miles to New Hope where we preached at 3.00 o'clock. We spent the night with Dr. Floyd who brought us out to Youngsville in time for the Shoofly train.

While at Youngsville we were sorry to learn of the actions of the people's party folks in passing through there on their return from the Weaver speaking at Raleigh. One lady was frightened till she fell on the street. She is somewhat recovered from the nervous shock she sustained. When the people were asked to be quiet they cursed and sang and shouted the more. It is a lamentable fact that people go wild in the political times. Bro. Woodlief's boy who was seriously injured by a horse pawing him is doing well. May the Lord bless him and his uneasy parents.

Yours, on the wing,

J. D. WICKER.

News from the Field.

On the third Sabbath in this month, Sept., I received ten members into the church at New Providence, and that same day baptized twenty six. This makes thirty-five members I have received into the church at this point during September.

Last Sabbath the 25th, I received three members into the church at Union, Alamance, and baptized five.

Union church and her friends were filled with joy when they saw heads of families, for whom prayer was being made, uniting with the church.

Big Falls mission is doing well.

[CONTINUED ON PAGE 280.]

House, I feel much refreshed. Will leave, the Lord willing, at about three this p. m. for La Fayette.

Opelika is a beautiful, energetic, dry town of about 5000 inhabitants. It has a weekly newspaper, *The Weekly News*, a number of stores, shops, various machinery and four churches. The people seem to be kind and industrious. The Driver House where I am stopping is very good. Any of our brethren coming this way, will find that a stop here will be pleasant.

Night before last was quite uncomfortably spent, sitting up and standing up in crowded cars, and finally reaching Atlanta at 12 m. yesterday in time to be too late, giving me five hours stay there, and fifteen here. But I am thankful I can get a lesson out of it. For it teaches me to look well to the connections in future. And if it is so here, how much more important it is to give close attention to the heavenly journey?

A terrible railroad accident occurred near Opelika night before last, killing two, wounding several more and destroying much property. And then yesterday near the same place the cars ran over a buggy, killing the mule, a gentleman and a lady. Carelessness is a great slayer of the human family.

W. G. CLEMENTS

Sept. 28, 1892.

N. C. & Va. Christian Conference.

The N. C. & Va. Christian Conference meets with the church at Wake Chapel, Wake county, N. C., on Tuesday after the third Sunday in Nov. We want every one who expects to attend the conference to write J. E. Ballentine, Varina, N. C., before the third Sunday in Nov. stating whether you are coming on cars or buggy. If you neglect to do this, you may be minus a home.

W. G. CLEMENTS, Pastor.

Comparative View of Christian Work in the Home and Foreign Field.

(The following figures are approximately correct.)

In the United States we have 66 ministers to one in foreign lands.

In the United States we have one Protestant minister for each 800 inhabitants, or less. In foreign lands one minister to each 350 000.

In the United States we have one Christian worker—preacher, lay preacher and Sunday-school teacher—for each 48 persons. In foreign lands one to each 31, 000.

In the United States there is one church member to every 5 persons. In foreign lands one to 1,577.

For the evangelization of our Home population we pay \$1.33 per inhabitant.

For the evangelization of those in heathen land we pay one-third of one cent per inhabitant.

Of all the money raised in the United States for Christian purposes 98 per cent, is spent on the home, and 2 per cent on the foreign field.

And yet, while in the United States it costs an average of \$560, for each convert, in heathen lands it only costs \$80, for each convert.

In the matter of soul saving one hundred dollars sent to foreign lands will go as far as seven hundred dollars spent at home.

Where do "Charity" and economy come in? This ought ye to do, and not leave the other undone.

J. G. BISHOP,
Mis. Sec'y.

DEAR BRO. CLEMENTS:—You remember you encouragingly said to me last fall at my home, that you thought I would succeed this year in getting up the "Con. assessments" up here. Well, I have the amount all pledged and a good portion of it collected and the remainder will be ready for Conference.

Many thanks to these churches—Howard Chapel, Kallam Grove, and Mt. Bethel—for their contributions along this line. May God's richest blessings rest upon them.

Spiritually & fraternally,
T. B. DAWSON.

Bacon, N. C.

Advice to Young Converts.

Don't get discouraged if you happen to have some difficulties at first in your Christian life. The devil will make a hard fight to get you back, and will do everything he can to destroy your faith. But don't waver. Keep holding on to Christ. Count upon his help every moment, and you will be sure to get it.

Read your Bible a good deal, for by doing so you will be giving God a chance to talk to you, and He can tell you things there that He could not speak of anywhere else.

Join a church and be a worker in it. God will make a place for you there, and give you something to do. Remember that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. A loafer in God's house is as worthless as one anywhere else.

Be faithful in attending the means of grace. Angels can tell about how much religion you have by the amount of rain it takes to keep you away from prayer-meeting. Hear all the preaching you can, and try to carry the sermons home with you.

Speak in the social meetings every chance you get. The Lord will see that you do not run out of something to say, if you undertake to talk about His goodness.

Go to praying for the people around you who are unsaved, and remember that Jesus wants you to help Him to get them to heaven.

Make up your mind in the start that the devil of fault-finding shall never go to church with you. Don't criticise the preacher or any of the members. The moment you begin to find fault you will begin to backslide. Don't look for flaws in people. Look for Christ. Try to see something in them that God sees, and every Christian you meet will make you richer.

Get a good Oxford Bible, silk sewed, with a flexible back, if you have to go without bread to buy it. Every Christian ought to have his own Bible, and one good enough to last him his life, no matter how much he handles it. By doing this he will get to know it so well that he can almost find what he wants in the dark.

Whenever you find a promise in the Bible mark it, and make it yours for life. That is one way to get faith that will move the arm of God. It is a good plan to tint the promises over lightly with a red pencil, and they will then stand out above everything else on the page.

The promises of the Bible are better than checks on any bank. They are God's word, and that can never break. Psalm 37:3 is good for house-rent and board anywhere on earth, and you can have everything else you want by going into the next verse. —*Ram's Horn*.

What Has National Reform Accomplished in Twenty-five Years.

STATESMAN.

The object of the National Reform Association is to awaken the public conscience to the necessity of moral reformation. The society has from the beginning been pushing along the lines of Sabbath reform, divorce reform, temperance reform, a civil service reform that will require integrity and moral worth, arising out of the fear of God, as qualifications for civil office, and equal rights for all, believing that whether white, black, yellow or red, "a man's a man for a' that." We want a national constitutional prohibitory liquor law, forever banishing the saloon from our borders, a national uniform divorce law, putting away that stigma on our Christian civilization, speedy and easy divorce; a national Sabbath law that will make the running of railroad trains and the carrying of the U. S. mail unlawful on the Lord's day; and as fundamental to all, a national constitutional recognition of Almighty God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law, and thus place

our Christian laws, institutions and usages upon an undeniably legal basis in the fundamental law of the land.

Twenty-five years ago these reforms were not thought of. Now they are popularized to such an extent that everybody is considering them. Three years ago a great cry was raised against the Louisiana lottery. The pulpit and press lifted up a loud and unanimous protest. Congress heard this cry of righteous indignation, and responded with an anti-lottery law. For two years past the Christian people of this country have been speaking out against the opening of the gates of the World's Fair on the Sabbath. Both Houses of Congress heard the voice of public opinion and responded with a decision that those gates shall remain closed on the first day of the week. The Supreme Court of the U. S. in the Idaho test oath case against the Mormons, decided that their disloyal oaths disqualify those taking them for becoming citizens or if citizens for exercising the right of franchise. It is the decree of the highest tribunal in our land that no one can practice vice or crime under the cloak of religion. And last May the same tribunal in a decision delivered by Judge Brewer, declared that "this is a Christian nation." Last winter Dr. Parkhurst lifted the mask and exposed the perfidy of municipal misrule in the city of New York city, and the whole nation covered its face in shame. And Dr. Gifford is doing the same for Chicago at the present hour. The patriotic meetings held weekly in Boston Music Hall are opening the eyes of the public to the deep, dark, treasonable designs of the Roman Catholic hierarchy on our civil and religious liberty. The Prohibition party is persuading the conscientious portion of the political body that there is only one remedy for the drunk curse and that is annihilation. The American Sabbath Union has emphasized the fact that if we could save our Christian institutions we must save our Sabbath. And the National Reform Association is teaching all that our only hope of success in all these lines is in putting the hand of this nation in the hand that was pierced. If we succeed at all it will be by exalting Christ and making him our leader. Public opinion is rising. When that reaches the high tide mark, a triumphant reformation will follow. Archdeacon Farrar says: "Those who guide politics, and those who mould political thought, are, though they do not seem to be, incomparably more powerful than the professional rulers and politicians. Deep thinkers are to administrative statesmen as the voices are to the echoes, and the sunbeams themselves to their reflected light. It is they who create the public opinion of which Lindor wrote that 'the public voice shakes the palace; the public voice penetrates the grave; the public voice precedes the chariot of Almighty God, and is heard at the judgment seat.'"

J. M. FOSTER.

[CONTINUED FROM PAGE 277.]

A house of worship will possibly be erected this fall and winter. Lumber is being cut for it. The people at Big Falls and friends around are much interested and are taking hold of the work with willing hands. Yet they need help. I have been preaching at Big Falls as often as I could during this summer, but press of work prevented my doing a great deal. Bro. J. M. Turner and I have made arrangements with Bro. W. C. Wicker to fill my place at Big Falls till conference. This point recently gave a supper which netted \$57.00 for the church.

Long's Chapel is doing very well. This is the most prompt church financially that I ever served. They keep a head on pastor's salary. Protracted services to commence here on 1st Sunday in Nov. Rev. P. T. Klapp is to aid me.

We are hoping and praying for a good meeting.

P. H. FLEMING.

District Meeting.

TIME:—Oct. 29, 30, 1892.

PLACE:—Elon College, N. C., Saturday.

9:30 a. m. Religious service, by Rev. T. W. Stroud.

9:45 a. m. Organization.

10:00 a. m. The history of District Meeting in the N. C. & Va. Conference, by Rev. P. H. Fleming.

10:30 a. m. The need of a better educated ministry, by Profs. Scholz and Holleman.

11:15 a. m. The need of a better educated laity, by Revs. W. S. Long, D. D., J. W. Newman, Ph. D. & J. W. Fonville.

12:00 m. Dinner.

1:00 a. m. Systematic giving, by Revs. W. T. Herndon, C. A. Boone and T. B. Dawson.

1:30 p. m. Evils of the modern dance, Essays by Misses Moring, Price and Harward.

2:00 p. m. Advantages of co-education, by Prof. Kendrick, Revs. W. C. Wicker and W. J. Laine.

2:30 p. m. Social card-playing, Essays by Misses I. Johnson, Annie Graham and Irene Clements.

3:00 p. m. Religious advantage at Elon College, by Bros. J. W. Rawls, R. H. Peel, J. H. Jones and W. P. Lawrence.

3:30 p. m. The need of temperance education at college, by Rev. W. T. Walker.

4:00 p. m. Miscellaneous business and adjourn.

SUNDAY

9:30 a. m. Sabbath school.

10:30 a. m. Five minute talks, by brethren present.

11:00 a. m. Preaching, by Rev. T. W. Stroud, followed by communion service conducted by Rev. P. H. Fleming.

3:00 p. m. Special sermon before Y. M. C. A. by Rev. P. H. Fleming.

7:30 p. m. Preaching, by Rev. W. T. Walker.

Let preachers and delegates from this district be present. The District Meeting will afford you a fine opportunity to visit the college, and the good people of Elon will give you a hearty welcome.

C. C. PEEL.

Saturday before the second Sunday I commenced a meeting at Gully school-house, and continued for ten days. There was a great refreshing from the presence of the Lord. Twenty precious souls were happily converted unto God. Seven united with the church, and I think more will join soon. It was a time of much rejoicing by God's people. All denominations were united together. Revs. J. A. Jones and J. W. Fuquay and the consecrated old Bro. Byron of Ebenezer came to my help on Monday. Those brethren did excellent work. Bros. Jones and Fuquay did most of the preaching, and I think made lasting impressions. Bro. Byron is an earnest and hard worker in the altar service. He did a great deal of good during the meeting. I had to leave one day before the meeting closed on account of sickness at home. Bro. Jones closed the meeting and baptized six. There is a good opening in this section for a church. I have been preaching here near two years. We have some twenty or twenty-five members. We worship in the school-house now, but hope soon to have a church. They expect to begin to build in a few weeks. May the Lord bless this dear people.

C. H. ROWLAND.

Sept. 29.

Windsor, Va.

The fourth Sunday and Saturday before at the Isle of Wight courthouse the last quarterly and communion meeting in this conference year was held. On Saturday the business was all done in a most pleasant and satisfactory way. Sunday many of the recent converts communed together for the first time, and it was a most delightful time in waiting upon the Lord. Four more joined the church, making eighteen from our meeting who connected with the church. After preaching and the administration of the sacrament. I baptized eighteen persons in the name of the Holy Trinity.

Monday after the fourth Sunday

in September, I began a series of meetings at Mt. Carmel which continued through the week. Rev. H. H. Butler came to help me Tuesday, and did the preaching from that time to the close. This brother worked well, and the Lord blessed him. He is a member of this church, and there it was he passed the days of his childhood. It was delightfully pleasant for him to meet so many friends and relatives. The meeting was one of the best the church ever held, from beginning to ending everything moved off well, the church was ready for the meeting, and the presence of the Lord was felt in hundreds of souls. About ninety-four were converted to Jesus, and forty-one joined the church. Truly the Lord has blessed us in our work.

Last Thursday a beautiful marriage took place in the Christian church at Isle of Wight courthouse. The wedding party met at the beautiful and lonely home of Bro. L. H. Whitley where a sumptuous dinner had been provided. After partaking of the elegant repast, the attendants numbering seventeen couples with a number of invited guests went to the church where they met with a large crowd who had assembled to witness the service. The parties to be married were: Miss Viola Whitley, second daughter of Bro. L. H. Whitley, and Mr. Jno. W. Darden a popular young man and a successful merchant of Zuni, Va. As the soft tones of the organ swelled over the church which had been decorated with flowers, and evergreens, they entered and approached the altar, and stood under a beautiful arch until I performed the impressive rites. The groom, a good looking young man, was dressed in black, and the bride, amiable, popular and beautiful, was dressed in a traveling suit, holding in her hand rare and lovely flowers. The bridal presents were many. After very many congratulations they took the train for some of the northern cities. May the path of life be long and happy, and may the flowers of joy and blessings grow all the way.

J. T. KITCHEN.

Elon College Notes.

No doubt all our friends will be glad to hear a few words from us after a month's silence. In the outset, we desire to say that all the students are enjoying good health, and our physician, Dr. Kernodle, has a comparatively easy time so far as the average student is concerned. Search the Old North State from Murphy to Manteo, and you will find few spots with a purer atmosphere, better water, and more pleasant surroundings than the section in which we are sojourning.

Several changes have taken place since last sessions. New faces are seen among the students and among the faculty. We miss the jokes of the jolly Latin Professor and the genial presence of the Professor in English. May their stay at Harvard University be crowned with incidents pleasant and profitable, and may they return to us, each, with a pair of those classical shoulders characteristic of Harvard students, and with heads filled with new ideas.

So far as is observable, all the departments of college are making progress. We can boast of quite a fine body of students,—fine both in appearance and size, numbering about 120 all seem to be busy preparing themselves for future usefulness, and laying a foundation on which to build a reputation in life. It is our sincere desire and prayer to God that they may all succeed in acquiring that mental discipline which is essential to enable them to battle successfully with the foes which they may meet in life's arena, and which will enable them at all times to shun that which is evil, and cling to that which is good.

The music department under the management of Misses Price and Harward is showing signs of much activity and development. These ladies are well fitted for their work and are giving satisfaction to all concerned. A new feature in the young ladies' department is seen in the person of a matron. Miss Almira Johnson fills the place very acceptably and so far as we have been able to learn is liked by all. She supplies a need much felt by students who have attended here before, and we presume the young ladies this year will appreciate her services.

Another noticeable fact is the increasing interest which students are taking in the reading room. Two years ago only a few could be found who liked to examine and read the papers and periodicals placed upon the reading room tables. Now the room is generally crowded with them, all seem anxious to get the news.

The literary societies are actively at work, and much good work will be done this year. There is no place in which students can spend a couple of hours once or twice a week more profitably to themselves than in the society hall where they measure intellects with each other and receive inspiration to put forth some effort to become fluent speakers and forcible debaters.

In conclusion we desire to express our belief, that this session will be successful in more ways than one and that when it draws to a close, should providence continue to smile upon us, a fine class of young ladies and young gentlemen will go out from the roof of their Alma Mater to give the world the benefit of their knowledge and their work. H.

Scriptural Argument Against Affiliation.

We copy the following from the *Standard*, of Waco, Texas, that we might catch a glimpse of the the channel in which some great(?) minds are running. It is evident that the writer is not aware of such a passage in the Bible as will be found in St. Mark ix. 38-50 and others that might be mentioned which would show how near right are some views which these apostolic successors (?) hold.—[D. J. M.]

EDITORS BAPTIST STANDARD:—Some seem to think that it is best not to preach doctrine, but I have found just the reverse best. It is true this is an age in which men will not endure sound doctrine; but it is better to blister than taffy; and some will have to be blistered or lost.

Sad, sad, sad indeed it is that some of our ministers are pulling off their hats to Baal! This I think is done every time we recognize the preachers of pedo societies as ministers of the gospel. Can a man be said to be a minister of the gospel who has not been sent by Divine authority? I think not. John the Baptist was sent (John 1:33) and the Apostles were sent by the Lord Jesus Christ (Matt. 10:5) "After these things the Lord appointed other seventy also, and sent them, (Luke 10:1.) We learn from the commission given by Matthew that the Lord Jesus Christ, backed by all authority, commissions and sends forth the eleven apostles to make disciples of all the nations; and to teach disciples whom they made to observe all things whatsoever Christ had commanded them. From Acts 26:15-18, we learn that Paul was called and sent by the same Lord. Now in carrying out this commission, Paul preached, made disciples, baptized them and organized them into churches, such as the church at Corinth. From chapter 11, verses 2 and 23, we learn that the ordinances were received by Paul from the hand of the Lord Jesus Christ and delivered to the churches. Now from this, we learn that the ordinances are church ordinances, and can be administered only by the church, or by church authority.

Now let us read Acts 13:1-2. From this Scripture, we learn the following: 1. There was a church at Antioch. 2. The Holy Spirit called Saul and Barnabas to a certain work. 3. The church was called upon to separate and send them and this it did. Then who is it that would doubt that the preaching of the gospel, as well as the ordinances, had been intrusted to the churches. Let

us read again. Eph. 3:10. R. V. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." Notice that it is through the church that God makes known his wisdom. Now in all candor let me ask, are pedo societies gospel churches, such churches as received from the Lord Jesus Christ, through the apostles, authority to preach the gospel and administer the ordinances? I trow not. Then by what authority does a pedo preach and administer what he calls sacraments? Is it not human? Most assuredly it is. Then how should we treat a pedo minister? Why, treat him as a man, as a gentleman, but not as a minister of Christ. Why not? Because he is not. Now what does it take to make a minister of Christ? Well, it must be a man called of God. In all ages God has selected his own servants. Then he must possess certain qualifications. See Paul's instructions to Timothy and Titus. The last qualification is the call of the church. When the Holy Spirit had called Saul and Barnabas to a certain work, he also called the church to send them to that work (Acts 13:1-3). No man has a right to preach, but the man whom God has sent. And the same Holy Spirit that calls men to preach calls some church, as in the case of Saul and Barnabas, to send them. It seems to me that the only conclusion to which we can come, is this: The ministers of human societies are not ministers of Christ; and should be rebuked rather than called brother. It must grieve the Holy Spirit when the ministers of Christ put themselves on a level with the ministers of a man made organization, and the churches of Christ put themselves on a level with human societies. This I think is done when we ask them to take part in our meetings or we take part in theirs. Let us be true to Christ and rebuke every form of evil.

W. B. HARMON.

Johnson City Texas.

Interlocutory Preaching.

In the New Testament two methods of preaching are illustrated—the oratorical and the interlocutory. An example of the former is Peter's sermon at Pentecost; of the latter, our Lord's conversation with the woman of Samaria. The first is appropriate for the great congregation, the second for the small company.

We venture saying that many a minister, who, after preparing himself to address a large audience, has found that a heavy storm has dwindled his congregation to a handful,

has been quite perplexed to know what to do. The formal sermon is not suited to the little company which perhaps have gathered in the chapel. He realizes that the very best use he could make of the hour would be to put aside his formal discourse altogether, and in a familiar, conversational way to open a line of spiritual truth that would elicit thought and remark and the spirit of devotion. What he wants to do is to change from the oratorical to the interlocutory method of preaching.

But, will be said, that is turning the service into a prayer-meeting. That is exactly it. That is the ideal of the prayer and conference meeting; it is a service in which each one can preach the gospel he has received to his fellow Christians. And the reason why ministers often find it so much more difficult to lead a profitable prayer-meeting than to preach from the pulpit to a large company is that the ideal of preaching that prevails in the community, and the kind of preaching to which our theological seminaries train their pupils, is the oratorical. Theological students have very little practice or direction in preaching by conversation, in which there is an opportunity for the free interchange of thought and sentiment by question and answer and remark. When we think of a sermon we think of an oration, and the preacher as an orator. The man who would endow a chair of "interlocutory preaching," and get it splendidly filled, would be serving the churches incalculably.

The true idea of Sunday school work also centers about interlocutory preaching. A Sunday school is not a day school held on Sunday, with the Bible for a text book. The Sunday-school teacher should be the pastor of his class, its minister, its preacher. No drilling that any teacher gives his class in the external facts of the Bible fulfils the true idea of his mission. It is for him to preach the gospel to them conversationally, to elicit interest in the spiritual truth of the lesson, to awaken thought, to encourage questioning—under a good teacher it should be the scholar, not the teacher, who asks the questions—to apply the spiritual lesson of the hour to the personal lives of the little company before him. The conversations of Jesus recorded in the gospels are a mine of suggestion as to how to do this. Decidedly we need a revival of "interlocutory preaching."—*Watchman*.

The Stomach and the Heart.

It is said that about the best way to reach the heart is through the stomach. Evidently, a hungry man is

not in a good condition to profit by moral teachings, nor does hunger naturally contribute to moral strength or advancement. The well-fed man is far more likely to be a good man, even as he is to be a more useful and helpful man than he who complains of hunger, or an insufficiency of appetizing food. On the line of this argument, therefore, the Americans ought to be the best people in the world, and the most helpful of all people. So far as the real Americans are concerned, we believe this to be so—that they are the best and most useful people on the earth. And they are the best fed, best clothed, and best housed people on the globe. Europe eats rather more potatoes and eggs than do Americans; but, contrasting the average working men's families, we find that the European family consumes annually twenty-two pounds of sugar to eighty-one pounds for the American family; twenty-four pounds of butter to forty-four pounds; seventy-four pounds of meat to one hundred and seventy-eight pounds; three pounds of coffee to nearly seven pounds; and two hundred and nine pounds of flour to three hundred and six pounds, for the American family. The average cost for the fare furnished to the European family is \$222 per year against \$243 to the American family, but it must be remembered that American wages will average nearly twice as much as those of Europe. Surely, no class of laborers can be as happy as American laborers, and therefore they ought to be, as they are, the best.—*Herald of Gospel Liberty*.

Mother at Prayer.

"Once I suddenly opened the door of my mother's room and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, not the one word—my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger, and in struggle. When death came at last and sealed those lips the sorest sense of loss I felt was the knowledge that no more would my mother be praying for me. In the 17th of John we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on forever. Nothing shall interrupt this pleading; for he ever liveth to intercede."

A Place in the World for Every Woman.

The woman who complains that she has no place in the world has only to open her eyes, and in most instances she will readily see what is waiting for her. The fact that she does not like that particular field is no argument against its usefulness for her. Patience Strong, detained at home by an untoward accident when the long wished for European tour was about to become a reality, found opportunities by the score for useful service. If no home duties call, the sign is plain that in some broader field there is, in a happy sense of the word, a career to be sought. The cultivation of some talent may be destined to bring pleasure and profit. The student has a boundless field before him. To many a secluded one the Chautauqua reading courses have proved sources of untold, almost unending delight. If the necessity of self-support exists, there is a large place for the single woman. Good nurses, teachers, artists, musicians, writers, dressmakers, and workers in a dozen more lines of industry are always in demand. None but the inefficient or the unfaithful ordinarily need complain of lack of employment.

With some there is great unwillingness to accept the place for which they have special fitness. The adept in the womanly art of needlework who, despising her talent, aspires to the rewards of an artist's skill; while lacking fitness for such a position, has reason to find herself without a position. Success is to be expected in the line of one's abilities, not always in the line of one's desires. Discontent because genius or great power has been denied is simply an impious fault-finding with the Creator's plan. If all women were great musicians, where were the needle-workers? If all excellent in ministering to the sick, where should we seek our works of art and tasteful decorations? Willing to be placed where one can accomplish most always means happiness and contentment. The oft-quoted apothegm, "There is always room at the top," is worthy of the author of Proverbs. "Place aux dames" is the watch word of the century. The single woman, better than her married sister—because, ordinarily, she has greater freedom—is in a position to reap the advantages of the hour. Let her exult in her heritage, and not allow a complaint to pass her lips, in this closing decade of the nineteenth century, that there is no place for her.—*Harpers Bazar*.

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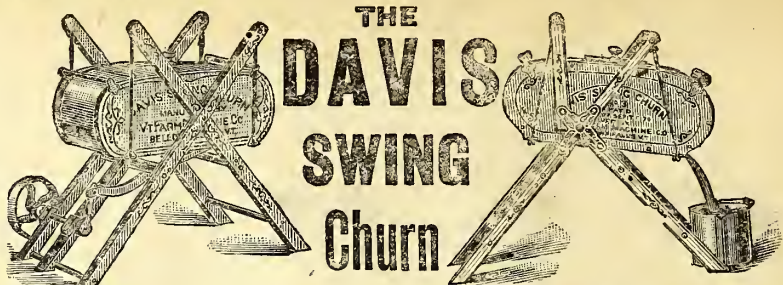
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THE SABBATH AT THE WORLD'S FAIR.

REV. H. H. GEORGE, FIELD SECRETARY OF THE AMERICAN SABBATH UNION, REPLIES TO MISSTATEMENTS OF EX-PRESIDENT BAKER, OF THE LOCAL DIRECTORY, MADE WHEN HE WAS PRESIDENT.

[The interview of Mr. Baker was published in the New York World of July 27, but that paper refused to insert this reply.]

"What do you think," asked the reporter, "regarding the Sunday closing or opening?" Mr. Baker replied: "The sentiment is strongly in favor of having the fair kept open on Sunday. It would not be necessary to operate the machinery, and exhibitors could cover up their exhibits."

The stopping of the machinery is a thing that might be done, but who would ever dream that the French, the Austrian, the Spanish and the Russian exhibits would be closed? They would not be closed at home, and we could not expect to close them here. And suppose it possible to have them closed; what about the poor laborer for whom there is so much sympathy that he may see the fair?

SHAM SYMPATHY.

Have him pay his fifty cents and go in to find the machinery closed down and all the exhibits covered? Take his fifty cents of hard-earned money and show him a sham fair? That is sympathy indeed.

Again Mr. Baker is reported to have said: "Nine-tenths of the people, I think, want the fair open on Sunday."

The saving clause, "I think," may serve as an excuse for a broad margin, but Senator Hawley said in the Senate of the United States, after careful statistical computation, that the petitions for Sunday closing represented over forty millions of the population of this country. Senator Hawley's close calculation and President Baker's "I think," are quite a distance apart. A small discrepancy of about thirty-five millions.

SHAM STATISTICS.

Again the reporter asks: "What would be the result of keeping the fair closed on Sunday?" Mr. Baker

replied: "Why, nearly one million people in Chicago wouldn't be able to visit the Exposition because they are engaged six out of the seven days."

The highest estimate I have ever seen of the inhabitants of Chicago is 1,500,000. Mr. Baker says that two-thirds of this number will not be able to see the Fair if closed on Sunday. One-third of the million and a half, at least, are women, the majority of whom can go to the Fair any day in the week, one day about as well as another. That disposes of 500,000. At least 600,000 of the remaining 1,000,000 are children, and they can go with their parents any day of the week. This only leaves 400,000. Of this number many are business men, merchants, bankers, manufacturers, professional men and wealth owners of various kinds, who are independent in their movements, have their time at their own disposal, and can take a day when they choose to see the Fair. And to make sure that the remaining workmen will not be deprived of seeing the Fair on a week day, their employers have made the

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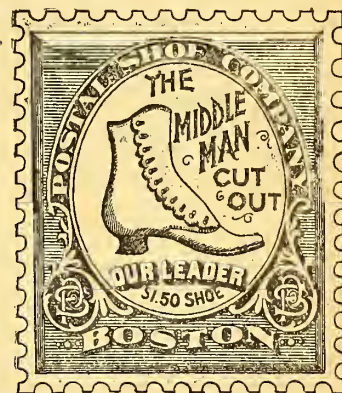
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I am pleased with the goods you send. I must say that the \$1.50 leader, now used by my wife, is the equal of any \$3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving \$1.50 whenever she wants a new shoe.

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"Tom Sawyer" of Florida Press,
Farmers' Alliance Lecturer.

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Original "Boston School Shoe."
Extra prime grain leather, sole leather tip, Button Boot, solid as a rock, sizes 11 to 2. Sent post-paid on receipt of \$1.50. All dealers charge \$2.00 for this shoe.

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statement that they give their men ten or twelve days every year as their own time. Probably not a single man would be prevented from seeing the Fair by having it closed on the Sabbath. What about the statement that "nearly one million people in Chicago wouldn't be able to visit the Exposition, etc? What are such figures for, unless to deceive the public who may not have figured out the facts?

SUNDAY OPENING WOULD CAUSE SUNDAY WORK.

And to run the Fair all open will require to have 60,000 other laboring men working all day Sabbath to show the Fair to those workingmen. Sunday closers are the true friends and sympathizers with the laboring men, for they want them to have their rest day that multitudes of them are pleading and petitioning for.

THE FINANCIAL PHASE.

But the gist of this matter is in the next utterance of Mr. Baker: "The financial side of the Sunday question is worth considering as an element of success;" or, as said another, "We can't do without the gate money." To my mind it would be more honest and more honorable to rest the whole matter squarely on the true basis. We want Sunday opening at the Fair to make money. State it openly and boldly and do not attempt to drag in a sham argument from sympathy when the sympathy is not in it.

And now what about the financial argument? Mr. Baker says: "It has been carefully estimated that the loss of gate receipts by Sunday closing would equal the appropriation of Congress." He, of course, refers to the appropriation of \$5,000,000, and so means, that Sunday closing will lose 5,000,000. This careful estimate can be little more than conjecture. It is wholly possible that not one dollar would be made by opening on the Sabbath. If you will deduct from the Sunday receipts, that may be large, I admit, the consequent falling off of visitors in the week on account of Sunday excursions. and tumult, take out the loss of the broken and bedraggled condition of the Fair, and none of these estimators can know that the losses in the week will not equal the Sunday receipts. It is founding an argument on probabilities which is about as reliable as weather prophecy.

HONOR MORE THAN MONEY.

But grant that money might be made, what about the honor of such an argument, that we will sell out the priceless institution of our Christian civilization for a little money? The voice of history should alarm at this point.

But Mr. Baker says: "I think that if the gates shut out the people

on Sundays there would be more disorder in Chicago than if the people had the freedom of the Fair grounds." Mr. Baker's "think" is again a safety clause. If the gates are closed there will be no incentive to excursions, and the people who remain over will probably be an orderly, church-going people, at least many of them; and those who are not will have the other six large parks and twenty-five miles of lake front as resorts—ample room for breathing.

ROWDYISM WOULD BE RAMPANT.

But suppose you open the gates on the Sabbath and the thirty-two railroads running into Chicago come pouring in their trains of excursionists one, two and three sections on each track, eight, ten or twenty cars deep, loaded not with orderly Christian people, for these will remain at home on the Lord's day, but with crowds of indescribable people who will rush, and romp, and drink, and carouse till the city will be a tumult and a confusion beyond description. Let Sunday excursion trains give evidence on this point. Other people think just the opposite to Mr. Baker, that there will be an unmeasured amount more of confusion and disorder and rowdyism by such Sunday excursions than if everything was closed down on the Lord's day. Sabbath observance has not usually been the cause of disorder, but the direct opposite. It is so in any town, and it will undoubtedly be so at the World's Fair in Chicago. If Mr. Baker thinks that disorder will be encouraged and promoted by resting on the Lord's day, he has all history, the Bible and 40,000,000 of Christians, and Christian sympathizers in this country who think directly the opposite.—*Statesman*.

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CONDENSED SCHEDULE.

In Effect Aug. 28, 1892.

SOUTHBOUND DAILY.
No. 9. No. 11
Lv Richmond 3:00 p. m. 3:20 a. m.

Burkeville	5 03	5 00
Keysville	5 42	5 44
Ar Danville	8 00	8 06
Greensboro	10 05	10 10
Lv Goldsboro	3 50 p. m.	4 45 p. m.
Ar Raleigh	5 45	11 30
Lv Raleigh	*6 00 p. m.	*7 00 a. m.
Durham	7 07	7 58
Ar Greensboro	9 40	10 03
Lv Winston Salem	10 03 p. m.	*8 45 a. m.
Lv Greensboro	*10 20 p. m.	*10 15 a. m.
Ar Salisbury	12 12 a. m.	12 00 a. m.
Ar Statesville	* 35 a. m.	*1 09 p. m.
Asheville	7 50	5 58
Hot Springs	10 33	7 57
Lv Salisbury	*12 22 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p. m.	10 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

NORTHBOUND	DAILY.	
	No 10	No 12.
Lv Augusta	*7 00 p. m.	*8 m
Columbia	10	14
Ar Charlotte	3 50	3 0
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 30 a. m.	6 10
Lv Charlotte	7 45 a. m.	6 30 p. m.
Ar Salisbury	8 14	8 00
Lv Hot Springs	*7 25 p. m.	*12 30
Asheville	9 00 a. m.	2 30
Statesville	2 50 p. m.	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 25 a. m.	*8 15 p. m.
Ar Greensboro	10 00	8 50
Ar Winston Salem	*11 40 a. m.	*12 30 a. m.
Lv Greensboro	*10 20 a. m.	*11 05 a. m.
Ar Durham	12 11 p. m.	1 02
Raleigh	1 10	2 00
Lv Raleigh	*1 28 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 30 p. m.
Lv Greensboro	*10 20 a. m.	*10 20 p. m.
Ar Danville	12 01 p. m.	12 40 a. m.
Keysville	2 46	3 30
Burkeville	3 28	4 15
Richmond	5 30	6 18

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 20 a. m. daily; leave Keysville 5 55 a. m.; arrive Oxford 8 08 a. m.; Henderson 9 20 a. m., Durham 9 30 a. m. Raleigh 10 40 a. m. Returning leave Raleigh 8 15 p. m. daily, Durham 9 25 p. m. Henderson, 9 30 p. m. Oxford 10 47 p. m.; arrive Keysville 1 05 a. m., Richmond 6 18 a. m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train. Mixed train leaves Keysville daily except Sunday 9 00 a. m.; arrives Durham 5 40 p. m. Leaves Durham 7 58 a. m. daily except Sunday; arrives Keysville 2 36 p. m.

Additional trains leave Oxford daily except Sunday 6 00 p. m.; and 11 55 a. m., arrive Henderson 6 55 and 12 40 p. m. Returning leave Henderson 10 30 a. m. and 2 30 p. m. daily except Sunday; arrive Oxford 11 15 a. m. and 3 15 p. m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m. Salisbury 8 28 a. m. Charlotte 9 15 a. m. arrives Atlanta 4 05 p. m. Returning leave Atlanta 1 00 p. m., Charlotte 8 30 p. m. Salisbury 9 43 p. m. Greensboro 11 02 p. m.; arrives Danville 12 15 a. m. Lynchburg 2 07 a. m. Washington 7 00 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12, Pullman Palace Sleeping Cars between Raleigh and Asheville.

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ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	No. 38.
Pass. Daily.	Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.
Mill Brook,	5 15
Wake,	5 30
Franklinton,	6 01
Kittrell,	6 19
Henderson,	6 36
Warren Pines,	7 14
Macon,	7 22
Arrive Weldon,	8 30
	2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Pass. & Mail.
Leave Weldon,	12 15 p. m.
Macon,	1 13
Warren Pines,	1 20
Henderson,	2 22
Kittrell,	2 59
Franklinton,	2 56
Wake,	3 17
Mill Brook,	3 40
Arrive Raleigh,	3 55
	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

R. R., IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Fast. & Mail.	Freight & Pass.
Leave Raleigh,	4 00 p. m.
Cary,	4 19
Merry Oaks,	4 54
Moncure,	5 05
Sanford,	5 28
Cameron,	5 54
S'th'n Pines,	6 21
Arrive Hamlet,	7 20
Leave " "	7 40
" Ghio,	7 46
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
S'th'n Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 16
Merry Oaks,	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.
	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 37 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

"Apperafile"—(After a While.)

He was the sweetest little boy you ever saw, charming in every way. He was only three years old, he had a wonderful intelligence and the most angelic nature. He talked all the time, and wanted to be talked to as well. With all his amiability and winsomeness he was not one of those babies that can be set down with a lot of wooden animals or tin soldiers to amuse themselves; he wanted real flesh and blood to match his powers with, and a great deal of what he called "'tention." His poor little widowed mother was very sad, and distraught, losses and troubles had come upon her so thick and fast; but she loved her boy to her heart's core. She was often absent-minded, and failed to answer his little demands, and this he resented sadly with a trembling of his pretty lips. He told his old auntie of his troubles:

'My mudder won't lissen to me when I tells my 'ittle 'tories; she des doze and fits in ernudder tair and 'ooks in de fire.'

This dear little dimpled sweet-faced angel of a boy had only one failing, and that was procrastination; he never was quite ready for anything. Were his hands to be washed? "Wait a minit; me'll tum apperafile," Was he called to dinner? "Me ain't hun-dry now; me'll be dare apperafile." Was a drive proposed? Me's payin' fait tain now; me'll be yeddy apperafile."

It came to pass in this sad world of ours that the poor little sorrow-worn mother fell ill. The dear baby hovered around her all the time, performing lovely little ministrations that seemed strangely wise for his tender years. His little hands, like crab-apple blossoms in their pinky fairness, were so helpful and steady, the tiny feet, winged with love, were fleet to do his "mudder's" bidding. Finally the day came when his dear "mudder," or the mortal part of her that he loved, could not last much longer, and, calling the dear, wise baby to her side, she talked to him in her low caressing voice.

"Now, darling, mother has to go on a visit to a sweet, far-away country, where God lives; she cannot take you with her now, but you must be a good boy, and you can come there some time. She will see your papa and your pretty auntie, who went there when she was like a June rose—and all this pain and coughing will be over."

His great, wondering eyes rested on hers, not sadly, but full of interest in his mother's pleasant journey. Then she kissed him and oh, how she strained him to her heart! Friends gathered around to say a few last faltering words; she answered them

calmly, with that unselfishness that had made her life so beautiful, but the last low whispers were for her little man:

He nestled his bright head down on the heart that was growing chill, and said, "Yes, mudder, tell Dod me'll be dare apperafile."—*Harper's Young People.*

There can be no health for either mind or body so long as the blood is vitiated. Cleanse the vital current from all impurities by the use of Ayer's Sarsaparilla. This medicine reverts the wasted energies strengthens the nerves and restores health to the debilitated system.

Mr. T. E. Wiley, 146 Chambers st., New York City, says that Ayer's Sarsaparilla cured him of dry a dry and scaly humor from which he had suffered intolerably. He adds: "I have not now a blemish on my body, and my cure is wholly due to Ayer's Sarsaparilla."

North Carolina State Agricultural Fair, Raleigh, N. C.

For above occasion the Richmond & Danville R. R. Co., will sell tickets to Raleigh, N. C., and return at following rates from points named: Tickets include one admission to Fair Grounds, and must be stamped by proper agent at Fair Grounds before being valid for return passage. Charlotte, 4 10; Concord, 3.70; Salisbury, 3.30; High Point, 2.50; Greensboro, 2.70; Burlington, 1.70; Durham, 1.30; Selma, 1.30; Goldsboro, 1.50; Oxford, 1.70; Lincolnton 4.50; Asheville, 6.10; Marion, 5.10; Statesville, 2.70; Winston-Salem, 2.70; Wilkesboro, 3.30; Rural Hall, 3.10; Reidsville, 2.70. Rates from intermediate points in same proportion. Dates of sale, Oct. 17th to 21, inclusive; limit, returning October 24, 1892.

Reduced Rates Alamance County Fair, Burlington, N. C.

For above occasion the Richmond & Danville R. R., will sell tickets to Burlington, N. C., and return at following rates from points named. Tickets on sale October 10th to 14th inclusive, limited returning October 16, 1892. From Raleigh, \$1.20; Henderson, 1.60; Durham, .85; Greensboro, .65; Winston-Salem, 1.00; Salisbury, 1.50. Rates from intermediate points in same proportion.

James H. McKee vs. Isham Smith. North Carolina, Wake county, Justice's Court, Before W. D. Haywood, J. P.

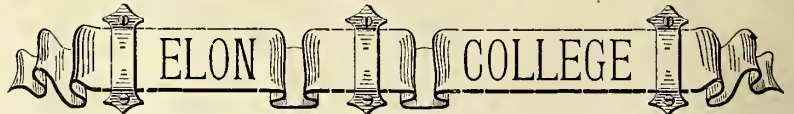
It appearing to the satisfaction of the Court that the defendant is indebted to the Plaintiff and that the defendant Isham Smith has fled the State for the purpose of defrauding his creditors so these process cannot be served on him, a writ of attachment has been issued against the property of the said Isham Smith and it has been ordered that advertisement be made in the CHRISTIAN SUN for six weeks notifying said Isham Smith to be and appear at my office in Raleigh on the 12th day of Nov. 1892 and show cause if any he have why his said property should not be applied to the payment of said debt.

W. D. HAYWOOD J. P.

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